TIMES-VIRGINIAN

In The Heart of Virginia's Dark Tobacco Belt

Appomattox, Virginia

ESTABLISHED 1892

Calvin H. Robinson — Editor and Publisher

Entered as second-class matter at the Post Office at Appomattox, Va., under Act of Congress of March 3, 1879.

Address all correspondence to The Times-Virginian, Appomattox, Va. Subscription Rate: $2.00 a year, payable in advance. Single copy 5c. Advertising rates upon request.

Member VIRGINIA PRESS ASSOCIATION

WITH OTHER EDITORS

DEFENSIVE DRIVING

(Petersburg Progress-Index)

The Winchester Evening Star either coins or passes on a good phrase when it recommends "defensive driving." That is defined to include making an early start to avoid high speed, making certain brakes are in good condition, and then driving as though they were mad. It means to drive as if every other driver thought he had the road to himself, with no concern for his own safety, and no manners whatever."

Defensive driving was recommended for the holiday season, but it has year-around appropriateness. Much of the efforts to reduce traffic accidents and fatalities have been soul-discouraging, so much so there is a growing feeling that nothing short of the use of speed governors on motor vehicles will save us from killing each other off. Defensive driving is no sure cure, but if we had enough of it, it would help.

AH, THE DAYS OF THE GIBSON GIRL

(The Providence Evening Bulletin)

The exhibition of illustrations by the late Charles Dana Gibson in New York will bring a wistful smile and a dimmed eye to the many who lived through the period at the close of the century symbolized by the Gibson Girl (upswept hair, clean features, swan neck and dust-trailing gown.)

The illustrations will recall the days when the idea of a jolly good time was for the boys and girls to gather in the parlor around the gaslight around the piano on a Sunday night and sing "Waltz Me Around Again, Willie" or "There'll Be A Hot Time in the Old Town Tonight"; when the main street was dusty in the summer and a sea of mud during rain; when a housewife could shop for a Sunday dinner for a large family for approximately one dollar; when the Four Hundred cavorted at Newport and waltzed in New York mansions that could stable the horses of Teddy Roosevelt's Rough Riders; when Teddy himself was invariably drawn with a toothy smile and "Bee-lieve-it"; when Mr. Dooley was the national oracle; when Mark Hanna was depicted in cartoons with dollar signs all over his suit.

They will recall when William Gillette was the matinee idol in "Sherlock Holmes" thwarting Professor Moriarity, when children amused themselves on the floor after church on Sunday by reading the exploits of the Yellow Kid, Happy Hooligan ('Me brain hoits') and the Katzenjammer kids; when the three-horses-drawn fire engines dashing to a blaze provided glamor and excitement enough; when a wooden Indian stood in front of cigar stores and the Police Gazette was the literature regularly ascribed to by barber shops where gentlemen had their own inscribed and curlicued shaving mugs; when the livery stable was a fixture of every neighborhood; when the Post Dispatch Journal pontificated "the day is coming when practically every household will have a telephone" and a local commentator struck home with the assertion: "The gas stove has come to stay."

Simple, good, naive, unhurried, yes, happy days!

"HEARTBREAK HIGHWAY"

(The New York Times)

Eighth Army troops retiring southward below Seoul are traveling a road they know—and hate. Down this thoroughfare last summer passed the battered regiments thrown into a doomed battle to check the North Korean advance. They retreated under a killing sun and in clouds of dust. The weeks went by and the reinforced United Nations troops marched victoriously forward. Now in the deadly cold of winter they are again being driven south. The dust is still there. As an Associated Press dispatch spoke of it, it is dust that "coated the face, clogged the nostrils, turned eyes into watery slits and filled the mouth with so much sand you felt your teeth were wearing away." Beside this tragic route lie the graves of

A Timely Sermon: By Dr. Twyman Williams

The following sermon is by Dr. Twyman Williams, pastor of the Appomattox Presbyterian Church. It carries a message for our times.]

PSALM 76:10

"Surely the wrath of man shall praise Thee: the residue of wrath shalt Thou gird upon Thee" (Revised Version).

Its Moderator, Dr. R. B. Lacy, Jr., called the Southern Presbyterian Church to make Sunday, December 31, 1950, a day of prayer for "peace that is the fruit of righteousness." By the authorities of many other denominations, a similar call was made. On his Christmas Eve broadcast, our President, Mr. Truman, commended this designated day of prayer and summoned to it all "this common cause" all our citizens of whatever "spiritual allegiance."

The day has come and gone. If it was a day of nation-wide prayer, real prayer, prayer not ceasing with that day, it might well change the course of history, which only too obviously is a course headed toward catastrophe too vast and terrible to imagine. The response of praying people and of those who ought to be praying people inasmuch as they bear the name Christian, if it is the response it ought to be, might well I repeat, change the course of history. Certainly, up to now, even in circumstances scarcely less desperate than the present world conditions to send us to our knees in prayer, we have not proved to be a prayer-minded nation—worse still, our churches are not prayer-minded churches. It is not pessimism to say that. I do not think it is pessimism, either, to say that unless we do become prayer-minded and soon, the judgments of God are going to fall more and more heavily and more and more closely upon us of this nation until we do pray.

One of the most dramatic and solemn passages of Holy Scripture is found in the first two chapters of Amos, whose mission was to warn the kingdom of Israel of the judgment of God about to come upon that nation for its sinfulness.

The prophet began by pointing to Israel's long-time enemy, Syria, far to the north-east, denouncing its sins and announcing the same judgment of God. To that message Israel would say Amen! Amos then pointed in the opposite direction to Philistia, far to the south-west, and pronounced the judgment of God upon that nation for its sins. Again and heartily Israel would say Amen! Next, Amos pointed north to Tyre, declaring that God would execute judgment upon Tyre; then south to Edom, on which nation he said an even heavier judgment of God would fall. These two nations were nearer to Israel than the first two, but still the Israelites would agree that all such heathen had it coming to them, and would give little thought to the possibility that something of the sort might well be coming to their own nation of Israel. Then Amos closed the semi-circle of neighboring heathen and enemy countries by pointing to Ammon and Moab, directly to the east of Israel and of Judah, and declared that God would judge Ammon and Moab for their sins, with Judah joining Israel in the Amen! But when the prophet pointed to Judah, ruled by the house of David, and to its capital Jerusalem where was the Temple of God, and announced a coming judgment of God as unsparing as any upon these heathen nations. By this time, Israel must have been getting uncomfortable with this prediction of encircling and nearing judgments of God, especially when they included Judah. Then the prophet used the very same words he had used for each of the other seven countries, and speaking for God, he said, "For three transgressions of Israel, and for four, I will not turn away the punishment thereof."

This nation of ours would do well to take to heart these two chapters of Amos.

World War I, a terrible judgment of God, did not touch American soil, and the toll of lives and even of wealth which it took of this country was light in comparison with what many of our allied nations suffered, and with what our country suffered in World War II, when the attack upon us struck first, none of our states, it is true, but Hawaii, one of our territories, coming that much nearer home to us. However, heavy as was the judgment of God in World War II, we will hardly claim that we took it to heart enough to make any great change for the better in our national life.

Do we really think that as a nation we are less drunken, less immoral, less corrupt in government and in business, more law-abiding, more God-fearing? Then in the light of what Amos said and of what we saw happen in 1914 and 1941—the judgment of God striking more heavily the second time and more closely home—what shall we think, what ought we do, now that another world war threatens, if indeed it has not already begun? If now we do not as a nation turn to God in repentance and amendment of our evil ways, in prayer and in trust and in dedication to really Christian living, what hope can there be that our cities and our people will be spared this time the utter destruction and the mass death that befell the cities and the people of Germany and Japan?

More seriously and prayerfully than ever all of us should be asking the question, "What does this time of solemn crisis mean?" Only as we know what it means can we intelligently and rightly know what we ought to do.

Does it mean the failure of Christianity?

Even in nominally Christian ranks there are many people who are saying so, while of course Christianity's non-enemy, Communism, has all along been insisting that Christianity is a fake and a failure, and that Communism is the world's only hope. But the truth is that what happened in this first half of the twentieth century does not prove the failure of Christianity: it does show up its weakness.

An editorial, not in a religious paper but in a New York City daily, put it forcefully in the statement that the indictment for failure lies not so much against Christianity as against those who profess to accept its teachings and do not even pretend to try to live by them. Further, and the editor, many of the teachings of Christianity have been more or less diluted under the pressure less of a world that does not want them at all than of a church that wants to be only partially Christian. The result is that even in what is called Christendom, Christianity is as yet not much more than the voice crying in the wilderness, "Prepare ye the way of the Lord, make His paths straight." The task of preparing the way and straightening the paths is little more than begun. It is a task undertaken and carried on not only against the determined opposition of the world but with only half-hearted support by multitudes of members of the church. How then, asked the editor, can Christianity rightly be blamed for national policies that issue in world wars with their destruction and slaughter? Christianity has never been in a position to shape and direct the policy of any nation on earth, for the reason that in many nations it has been accepted only in part by so many Christians, as well as not at all by so many others who were not even nominal Christians.

All the while, the voice of Christianity in its Holy Scriptures has been perfectly clear as to the cause of strife in society and war between nations: "From whence come wars and fightings among you? Come they not hence, even in your lusts that war in your members?" (James 4: 1).

The causes of strife and war are always the ambition and pride of the rulers of nations, the selfishness and greed of the people of nations, the commercialism and materialism that disregard religion and spirituality in national life and policy. Against all this, Christianity stands opposed, but as yet it has not won that allegiance of enough people to uproot and overcome these elements of paganism in so-called Christian civilization. At the same time, to quote the editorial the gist of which I have been giving: "It would imply a very shallow judgment to assert that Christianity had no influence, even in the case of war. Who shall say that a majority of civilized men and women in the world today are not opposed to war? They have no way of expressing themselves, they do not sit in the seats of the mighty." Christianity, it can be said, has secured a verdict against war, but has not become prevalent and powerful enough to enforce that verdict. War, then, is no proof of Christianity's failure; it is an evidence of its weakness.

Let us not mistake, however, just what that consolation means.

Talk of the failure of Christianity, as this editor said, comes with exceeding bad grace from people who neither, practice, nor propagate Christianity. In all who have at heart the welfare of humanity world conditions with their threat of World War III, ought to inspire not doubt as to Christianity's deserving further support, but determination to do more than ever to increase the influence of the one thing that promises a day when swords shall be beaten into plowshares and spears into pruninghooks; when nation shall not longer rise up against nation, neither shall they learn war any more. The ideal and the promise of a day like that was written first in the Holy Scriptures of Christianity.

We may well ponder the words of this newspaper editor. "The indictment for failure lies not so much against Christianity as against those who profess to accept its teachings and do not even pretend to try to live by them." Who are these people?

Churchmembers who on joining the church promised to attend its services regularly, but do so only when they please and please not very often.

Churchmembers who on joining the church promised to study as will as promote its work, but who after years of church membership know next to nothing of that work, and support it with a pittance compared with what they spend on weekend trips, ball games, shows, and a hundred other things—things of tremendous value, of course, in averting the judgment of God from our land, and therefore deserving of dollars where only dimes or more likely pennies can be spared for the promotion of Christianity!

Churchmembers who before God and their fellow churchmembers promised to be loyal followers of the Lord Jesus Christ, which means certainly no less than to live purer, nobler, more unselfish lives than those who refuse to be His followers can live; but instead live lives in which there isn't even the difference of regular churchgoing, Bible-reading, and praying, between them and non-Christians, much less the unmistakable difference of an outand-out Christian life.

Christianity a failure? It is such "Christians" who are the failure, and for the failure not Christianity but they who are to blame. They are the weakness of Christianity, the reason Christianity will not change us, if it turns out not to be of sufficient influence to change in time, the spiritual and moral conditions of this nation before our sins bring upon us the judgment of God.

"The judgment of God!" I preach, as you have been repeating that phrase again and again, implying that we are all the horrors that are with war as waged now are the judgment of God? What has God who is good and loving as well as all-wise and all-powerful— so the Bible says—what has God to do with such things as these? If he really is in control, the Ruler of heaven and earth, why ordain such things at all?

The text is one answer to that question: "Surely the wrath of men shall praise Thee: the residue of wrath shalt Thou gird unon Thee."

War and all the frightful consequences it involves come from "the wrath of men." They are no more God's doing than your telling a lie is God's doing. Like any sin, war is man's doing, not God's. But at the same time, war is an instrument God uses in His government of the world for ends that will be to His praise. "Surely the wrath of men shall praise Thee." Far from being incompatible with God's government of th's world, war, the most terrible manifestation of "the wrath of men," is an evidence and agency of that government. "The residue of wrath shalt Thou gird upon Thee"— as one girds on a sword upon him.

Yet, if there is "the wrath of men," there is also "the wrath of God," and the one is as the summer breeze to the resistless tornado. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men"; revealed in war itself as the product of men's wrath. Further, by means of war the judgment of God is executed upon the nations that will not serve His purpose. Far from being no evidence that God does not rule in the affairs of men and nations, war is a strong evidence of the reality and of the righteousness of His rule.

In 1911, there appeared in the English quarterly magazine, "The Nineteenth Century and After," an article entitled "God's Test by War." Andrew Carnegie had shortly before given $2,000,000 to be used to establish world-wide and lasting peace. The writer of this article said that Mr. Carnegie might just as well have given the money to abolish death as to abolish war, for the one, in the present order of things is not more inevitable for individuals than the other for nations. In the present order of things, war is God's test, God's judgment of nations, by which he tests their fitness to survive, their qualification to contribute to the working out of His purpose for the world.By war He executes judgment upon them when their unfitness and uselessness are demonstrated. War thus is and must be part of God's government of the world as long as pride and ambition, selfishness and greed, commercialism and materialism, render nations unmindful of God and obstructive of His purpose. War cannot be abolished, therefore, until these its causes no longer exist. The author did not say that there will never be a time when the hearts of men shall be sufficiently purged of these evils to make war impossible - he believed that such a time will come. But he insisted that it was not yet in sight by a long, long way, and that war must consequently continue to have its place in God's government of the world.

With many illustrations from history, he showed how nations that had become recreant to their own best ideals and useless to God's purpose, were made by war to give place to other nations that these in turn might be tested. Thus Assyria fell before Babylon, and Babylon before Persia, and Persia before Greece, and Greece before Rome, and Rome before the barbarian tribes that founded the nations of modern Europe. But for the sinful folly of men, their insensate wrath, national and international developments in working out the purpose of God would have been inspired and directed by moral and spiritual forces only.

So, when all the efforts of priest and priest and godly king failed to cure Israel's breaking to idolatry, God eradicated that idolatry once for all by the surgery of war. Only by the downfall of the nation the destruction of its capital and the Temple, and by the long captivity and exile were the Jews made fit to be the custodians of the faith in the one and the true God. So also, as in the case of the revolutions of the late eighteenth and early nineteenth centuries — and now we may also say the first half of the twentieth century, which seethes with mightier revolution — when hoary wrongs have continued to defy the moral and spiritual forces God employs against them, then their entrenchments have had to be stormed with physical force, and tyranny and oppression and injustice perish on the battlefield. BUT the battlefield is the result of "the wrath of men" before it becomes the means by which God visits upon them His wrath, and at the same time works onward to the consummation of His purpose that will be to the praise of His glory.

After thus showing how war is God's test and judgment, proof of the reality and righteousness of His government rather than cause to doubt that God rules, the author of this article in 1911 went on to express his regret but not convinced opinion that England, his own country, could not much longer escape God's test and judgment by war.

Prophetic words these proved to be, for in less than three years World War I began, involving eventually this country. And then World War came again, and now World War III impends.

The question we had better, all of us, lay to heart now is whether we as individuals and as a nation have come to a point of such departure from God that His judgment n a far more terrible war than any in history has become inevitable. If as individuals and as a nation we continue to refuse to walk in God's ways for us and so to fulfill His purpose as to our part in the world, which surely is one of foremost service in all for which Christianity stands, then inevitable sucha judgment of God will be. If through our own selfishness and godlessness and the consequent moral decay that goes with it, we too become unwilling and unfit for the place with which God would honor us above other nations, then by the testimony of all past history and of the clear Word of God, His judgment by war will humble and devastate and destroy and remove us from the place we chose and thought to keep instead of the place for which God chose us.

Surely in this time of world crisis so unprecedented, the call not only to prayer but to take our Christianity far more seriously and practice it far more faithfully is a call to stir deeply every soul of Christian faith or even of Christian sympathies; to enlist in wholehearted allegiance to the Lord Jesus Christ every good man and woman, whether low Christian by profession or only Christian by association.

Roger Babson, a recognized authority on business and economics, has often spoken wisely and well on other matters, but never more so than when he said: "Only a spiritual revival can ever lift the world out of the abyss into which it is rapidly sinking now."

But what I do, I of whose existance the world is not even aware, what can I do to bring about such a revival?

THIS: Pray as never you have prayed. Pray, "Lord, send the revival, beginning in me!"

What sort of Christian will we call ourselves—will we have the face to call ourselves Christians at all, if we do not make that our prayer now, and with it plead that God will put forth now that mighty, gracious power of His that is this world's only hope?

Gen. Eisenhower arrives in Paris for new assignment to command Western Allies. Says "the cause of freedom can never be defeated."

1390 K 1390 K

Listen to

CALVIN ROBINSON

The

Appomattox News Reporter

Sponsored by

Appomattox Newscast 12:30 - 12:55 P. M. FRIDAY

Grinels Motor Company

The Country Editor: 7:15 P. M. Each Friday

UNEMPLOYMENT JUMP

An increase in unemployment during the month of December has been noted throughout the counties served by the Virginia State Employment Office in Farmville. The increase was due to temporary layoffs in sawmill and construction work because of adverse weather conditions.

Truman delivers "state of the union" message to Congress.

Fire sweeps business area in Martinsville, Va.

Tito advises UN to pull out of Korean War.

Our Mr. Clark Will Call Each Wed. and Sat.

CRUTCHFIELD'S

Cleaners and Dyers

LYNCHBURG, VA.

Tune In WWOD

6:55 P. M. Each Saturday

News Round Up

WHEN YOU BUY A CAR you choose it carefully

WHEN YOU BUY AUTO INSURANCE BE AS CAREFUL

Buy Auto Insurance that will give you REAL PROTECTION and REAL SERVICE

SEE US

J. A. Burke & Company

Appomattox, Virginia - DIAL 3191

Representing THE TRAVELERS, Hartford

For Complete Eye Care

Consult Your

EYE PHYSICIAN

Then See Your

GUILD OPTICIAN

A. G. JEFFERSON

Ground Floor

Allied Arts Bldg.

Exclusively Optical

Lynchburg, Va.

Bank of Appomattox

Appomattox, Virginia

DEPOSITS INSURED BY FEDERAL DEPOSIT INSURANCE CORPORATION Washiagto n, D. C.

$10,000.00 Maximum Insurance $10,000.00 For Each Depositor

Hixburg

Hixburg, Jan. 8.- There will be preaching service held in Mathews Baptist Church Sunday, by the pastor, the Rev. J. Parks Hackney.

Mrs. Rodney Smith and Mrs. Flood, of Andersonville were guests in the home of Mrs. J. R. Marshall Sat Thursday.

Miss Carrie Hix has returned to her school duties in Richmond after spending the Christmas holidays and family reunion with her sister, Miss Mag Hix and brother, William Their sister, Mrs. Billy Erwin, of Mt. Ulla, N. C. and family, were also present for the reunion.

We are glad to hear that Mrs. Joel Coleman is improving, after slipping in getting off a bus.

Sgt. James Maxwell and young son, of Texas have returned to base, after a two weeks visit with his parents, Mr. and Mrs. Ben Maxwell.

Rev. and Mrs. Donald Carson and family were recent visitors in the home of Mr. E. H. Carson.

The farmers are almost too busy to eat, stripping tobacco. When progressive farmer E. H. Carson returns from market with a check for $585 plus off .6 A., it spurs other progressive farmers to outstrip their neighbor!

Joe Goin has been quite sick for the past week. We hope he will be out in a short time. Callers in the Goin home were Mr. and Mrs. Witt Goin, Mrs. Franklin and Joe Smith, John Goin and Arlie Maxwell.

Mr. and Mrs. A. J. Hudnell, of Lynenburg and young son, were the guests of Mrs. Hudnell's (nee Lisken Lewis) school mate, Mrs. C. B. Carson during the holidays. Mr. Hudnell has sold his grocery business in Lynchburg and entered Lynchburg College to prepare for the field of religious work, after completing which course he will enter Union Theological College, Texas. He is a veteran of World War II.

Callers in the Marshall home were Dr. Twyman Williams, of Appomattox, Mr. Ned Scott and Mr. Bob Dyrum, of Lynchburg; Jack Kenneth Marshall, of Appomattox, and Mr. and Mrs. C.B. Carson and young daughter, Bettibell, of Prospect.

In spite of the down pouring rain yesterday there was a full attendance out at the services held by the pastor, Dr. Twyman Williams. We were glad to welcome at the service yesterday Capt. and Mrs. Covington and Ida Virginia, after their seige of the fashionable di. nease. flu.

Buddy Carson, Edwin Wooldridge and William Daniel Hix, with Rev. Thompson, of Pamplin attended the big games in Raleigh, N. C. all report a wonderful time and were guests of Buddy's uncle, Rev. Donald Carson, who is a pastor in Raleigh.

Mrs. B. G. Grinstead was a weekend guest of her sister, Mrs. G. G. Reynolds, of Richmond. She also visited her nephews, Dirk and Bill Reynolds and their families.

Wish to take this means of thanking Miss Carrie Virginia Hix, a teacher in the city schools of Richmond, for writing the Hixburg news items for the past three weeks.

Don't fail to turn your radio dial to WRVA Sunday morning at 8:30 to the Presbyterian Hour, given by the able minister, Dr. T. K. Young, of the Idlewild Presbyterian Church in Memphis, Tenn., for the month of January.

Pamplin

Pamplin, Jan. 9.- Mr. and Mrs. P. A. Robinson and family, of Charlotte Court House were week-end guests in the home of her parents, Mr. and Mrs. H. T. Terry.

Mr. and Mrs. L. L. Dickerson spent the week-end with their daughter, Mrs. H. E. Hungate and family, of Christiansburg.

Mr. and Mrs. Ralph Lucado and daughter, Wanda, of Roanoke, were Sunday guests in the home of Mr. and Mrs. W. F. Lucado.

Mr. and Mrs. John Jeter Ligon, of Richmond were Sunday guests in the home of his parents, Mr. and Mrs. T. J. Ligon.

Mrs. Daisy Cobb, who has been a patient in the Lynchburg Hospital for several weeks, has returned to her home here.

Mr. and Mrs. K. L. McClenny and daughter, Betty, of Farmville were Saturday visitors in the home of Mr. and Mrs. T. L. Wood.

Mrs. L. M. Southall and Mrs. H. M.Robinson spent Saturday in Farmville.

Grover Fore, of the U. S. Air Corps, who is now stationed in Colorado, was a recent visitor in the home of his aunt, Mrs. Wiley Richardson.

The W. M. S. of Elon Baptist Church met in the home of Mrs. H. T. Terry Wednesday

GOOD FOOD is our business

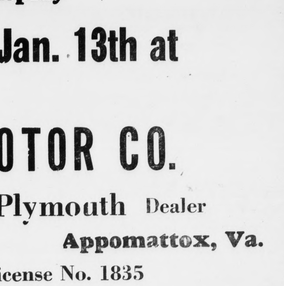
Bring the Family!

Enjoy tasty food, and reasonably priced, too!

LEE RESTAURANT

Next to Lee Theatre Appomattox, Va.

WOOD'S SEED CATALOG



Free!

Time to get your FREE Wood Spring Seed Catalog, profusely illustrated and full descriptions of old favorite varieties and many new ones of vegetable flower and field seeds. Also interesting book, will show the way to profit and pleasure from farm and garden.

Ad now ready to go into effect

Department N

T.W. WOOD & SONS

RICHMOND, VIRGINIA

SEE THE 1951

PLYMOUTH

THE GREATEST OF ALL PLYMOUTHS

The JEWEL of the Low Price Field

On Display

Saturday, Jan. 13th at

LEWIS MOTOR CO.

Your Chrysler-Plymouth Dealer

Atwood St. Appomattox, Va.

Va. Dealers License No. 1835